A True Account of the FAITH of a *UNITARIAN*,

And of those SCRIPTURES upon which he doth build it.

In a Letter to a Friend.

SIR,

ACcording to your Request, I have made a diligent Enquiry concerning the Faith of Mr. ——the *Unitarian*, of which you did desire an Account, in order to make some Animadversions thereon. But before I give you the Contents thereof, I think fit to let you know that he calls himself a *Unitarian*, because of his professing to believe that God is one, and but one; that is to say, one Eternal and Almighty Person, Mind or Spirit [1]: In which Particular his Faith is opposite to that of those other Christians, who now believe that God is not only One, but Three. And now having given you an Account of the Reason why he denominates himself thus a *Unitarian*, I will next shew you what those Particulars are which he doth believe in Matters of Religion.

And in the first place, as to what concerns the Rule of Faith, I find that he doth not depend on Reason as the only Guide; for he affirms plainly, that now unto Christians the Scriptures are the only Rule [2]; because in these Gospel-days God doth require Men to believe things which none can by Reason discover; namely, a future Life, and his ordaining Christ to be under himself the Universal Saviour, King and Judg of Men [3]: Which things he says are not discoverable by the Light of Nature, or by natural Men who have only the Light of Reason, these being made known by God through the Divine Illuminations only of his own Spirit [4]: But he affirms, as St. *Peter* did of

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[3] 2 *Tim.* 1. 10. *Acts* 10. 42.

[4] 1 *Pet.* 1. 20. *Joh.* 8. 24. 1 *Cor.* 11. 3. 1 *Cor.* 2. 14. & 10. 13.

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[5] *Joh.* 20. 17. 1 *Cor.* 11. 3. *Eph.* 1. 3, 17.
[6] 1 *Cor.* 8. 6. *Joh.* 10. 29. *Joh.* 14. 28. *Iſa.* 43. 10.
[7] *Joh.* 17. 1, 3.
[8] *Deut.* 10. 17. *Pſal.* 95. 3.
[9] *Acts* 3. 13. *Heb.* 1. 1.
[1] *Iſa.* 37. 16.
[2] *Deut.* 32. 39.
[3] *Deut.* 4. 34. *Iſa.* 44. 8.
[4] *Hoſ.* 13. 4. *Joh.* 8. 54.
[5] *Rom.* 15. 6. 1 *Cor.* 15. 24. 2 *Cor.* 1. 3. 2 *Theſſ.* 2. 16. *Jam.* 3. 9.
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As to the Matter of Divine Worſhip, he believes that Jeſus our Bleſſed Lord, whoſe Life we ought to imitate, and whoſe Laws we ought to obſerve, did not give Divine, or the higheſt Worſhip and Honour unto any, as the one only true God, but the Father [1]; and 'tis certain, he ſays, that he did often pray to God [2], and return to him alſo Divine Thankſgiving [3]. St. *Paul* alſo, that great Apoſtle, did not worſhip, he ſays, any as God, but the Father [4]; and his Example, he ſays, we ought alſo to follow, even as he did follow Chriſt [5]. Moreover he ſays, that as the practice of Chriſt and St. *Paul* do ſhew, that none is to be worſhipped as the moſt Supream God, but the Father: So alſo do their Precepts declare the ſame; for they do not injoin us to pray to, or give Divine Thanks unto any but that one Eternal and Almighty Perſon, who is our Father [6]. He therefore believes that by the Goſpel-Law, none are bound in Duty to give the moſt Divine Honour, that is to ſay, the higheſt Adoration and Worſhip unto any but that one Eternal and Immortal King [7], who is the Father of all, and the greateſt of all Beings [8]: for he ſaith, that Chriſt hath moſt expreſly declared, that the Father, both of him and of us, is our God as well as his God [9]; and hath likewiſe affirmed as expreſly, he ſays, that none is to be worſhipped divinely, but that only true God who is the Father. True Worſhippers, ſaith Chriſt, ſhall worſhip the Father in Spirit and in Truth [1]: And this he declares they muſt do in his Name [2]. This *Unitarian* therefore believes, that none are true Worſhippers or Imitators of the Divine Life of Chriſt, and therefore cannot be ſaid to be of that Divine Religion that he was of, who is ſaid to be a Fulfiller of all Righteouſneſs [3], except they worſhip as the one only true God, that God and Father only which he did worſhip. And in this Belief, he ſaith, he is confirmed by the common practice of the moſt Judicious Divines, who, as he ſaith, do always beg Mercy of their God, for the ſake of Jeſus Chriſt his Son; thereby intimating, that 'tis to the Father only that they do addreſs themſelves in their Divine Worſhip, it being to him alone that they pray in the Name of Chriſt.

He believes concerning the bleſſed *Meſſiah*, that God even the Father, did raiſe up out of the Houſe of his Servant *David*, and of his Seed, a Saviour Jeſus [4], even that Jeſus of *Nazareth*, who is ſaid in Scripture to be a Man approved of God [5], and to be exalted by

[1] *Mat.* 26. 39, 42, 53. *Luke* 23. 46. *Joh.* 16. 26. & 17. 5, 11, 21.
[2] *Luke* 6. 12. *Mat.* 27. 46. *Joh.* 11. 22.
[3] *Mat.* 11. 25. *Joh.* 11. 41.
[4] *Eph.* 3. 14. *Acts* 24. 14. & 3. 13.
[5] 1 *Cor.* 11. 1.
[6] *Mat.* 6. 6, 9. & 7. 11. *Eph.* 5. 20. *Col.* 1. 12.
[7] 1 *Tim.* 1. 17.
[8] *Eph.* 4. 6.
[9] *Joh.* 10. 29. & 14. 28. *Joh.* 20. 17. *Mat.* 27. 46.
[1] *Mat.* 4. 10. *Joh.* 4. 22, 23.
[2] *Joh.* 16. 23. & 15. 16.
[3] *Mat.* 3. 15. *Heb.* 1. 9.
[4] *Luke* 1. 69. *Acts* 13. 23. 2 *Tim.* 2. 8.
[5] *Acts* 2. 22.

God's

God's right Hand to be a Prince and a Saviour [1]. The Scriptures witneſs, he ſays, that this Jeſus was a Man who was counted worthy of more Glory than *Moſes* [2], for he did in the moſt perfect manner love Righteouſneſs, and hate Iniquity: and therefore God, even his God, did anoint him with the Oil of Gladneſs above his Fellows [3]; and did give him a Name which is above every Name; that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father [4]; by whom he was thus anointed and exalted ſo highly. He therefore believes, from theſe and ſuch-like Teſtimonies, that Jeſus of *Nazareth*, who was the Son of *David*, the Son of *Abraham* [5], and did partake of the ſame Fleſh and Blood that the Children did partake of whom he came to redeem [6], is the true Chriſt; or as the Word doth import, the anointed Saviour of the World [7]: For the Scripture, he ſays, doth plainly affirm, that this Man was the great Prophet, who told us the Truth which he had heard of God [8]; that this Man came to ſeek and to ſave that which was loſt [9]; That by this Man that one great Sacrifice was offered, by which Sin was put away [1]: That by this Man all that believe are juſtified [2]: That this Man Chriſt Jeſus is the only Mediator between God and Men [3]: That by this one Man, Jeſus Chriſt, the Gift by Grace hath abounded unto many [4]: That by this Man ſhall come a Reſurrection from the Dead [5]: That God will judg the World in Righteouſneſs by this Man whom he hath ordained [6]; and that this Son of Man ſhall reward every one according to his Works [7], God having given him Power over all Fleſh to this end and purpoſe [8]. He therefore believes that there is no Salvation in any other, there being none other Name under Heaven given among Men whereby we muſt be ſaved, but this of Jeſus of *Nazareth* [9], he being the only Man whom God hath made both Lord and Chriſt *.

Moreover he doth believe, that this Jeſus of *Nazareth* was the true *Meſſiah*, or that Saviour that God did promiſe to the World; becauſe the Divinity, Spirit or Power of the Father, who is the only true God [1], did dwell in him in a fuller and more eminent manner, than it ever did dwell in any other Man [2]. For tho it be ſaid of others, that they may be filled with the fulneſs of God [3]; and that God doth dwell in them, and they in God, becauſe he hath given them of his Spirit [4]: Yet no one, he ſaith, hath been, or ſhall ever

[1] *Acts* 5. 30, 31.
[2] *Heb.* 3. 3.
[3] *Heb.* 1. 9.
[4] *Phil.* 2. 8, 9, 10, 11.
[5] *Mat.* 1. 1.
[6] *Heb.* 2. 14.
[7] *Mat.* 16. 16. *Acts* 17. 3. *Acts* 8. 5, 28.
[8] *Joh.* 8. 40.
[9] *Luke* 19. 10.
[1] *Heb.* 10. 12. & 9. 26.
[2] *Act.* 13. 38, 39
[3] 1 *Tim.* 2. 5.
[4] *Rom.* 5. 15.
[5] 1 *Cor.* 15. 21, 22.
[6] *Acts* 17. 31.
[7] *Mat.* 16. 27.
[8] *Joh.* 17. 2.
[9] *Acts* 4. 10, 12.
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[3] *Eph.* 3. 19.
[4] 1 *Joh.* 3. 24. 1 *Joh.* 4. 23.

be filled with that Fulneſs of God that Chriſt was, for he had the Spirit put upon him, or was anointed with this Divine Oil of Gladneſs above his Fellows [1]; the Spirit was not given him by meaſure, or in a limited degree [2], as 'tis given to others, for in him dwelt all the fulneſs of the Godhead bodily [3], or in ſuch a manner as was plainly viſible in thoſe Miracles, Wonders and Signs which God did by him [4]. Theſe Works he did not do by his own Power; the Son, he ſaith, can do nothing of himſelf [5]; the Father who dwelleth in him, he did the Works [6]: And the Works which the Father did thus do, through that eminent and moſt peculiar Indwelling of his Divinity, or Divine Power in Jeſus, did demonſtrate that Jeſus was the true *Meſſiah*, or the Chriſt whom God did ſanctify and ſend to be the Saviour of the World [7]. He was a Man that was approved ſo to be by the Wonders which God did by him [8]: for it was his thus doing the Works which no other Man did, that did declare him to be the Chriſt [9]. By this we may know, he ſays, that Jeſus Chriſt was a Teacher who came from God to declare glad Tidings of Salvation; for no Man could have done the Works that he did, except God were with him [1]. It is then from theſe foregoing Scripture-evidences concerning the moſt eminent Indwelling of the Father in Chriſt, who is called *the Son of the Higheſt* [2], and who is ſaid to be the Man whom God did approve of and appoint [3], that this *Unitarian* doth believe him to be that very Seed of *Abraham*, concerning whom God did promiſe that in him all the Families of the Earth ſhould be bleſſed [4]: And he affirms withal, that to deny this Jeſus to be the Chriſt who was the Man whom God did thus approve to be ſo, is to be truly an Antichriſt, as the Scripture declares [5].

He believes that this Jeſus, our Bleſſed Lord, who is called the *righteous Servant* of God [6], did become our Saviour, by being made perfect through Sufferings [7]; it being upon the account of that tranſcendent Love which the Father, who is the only true God, did bear to him, becauſe of that intire Obedience which he did attain to, or learn by the things that he ſuffered [8], that the free Gift came upon all Men to Juſtification of Life [9]. It was for the ſake of Chriſt, he ſays, who is the Man through whom the Gift by Grace did abound *, that God doth forgive,

or

[1] *Mat.* 12. 18. *Heb.* 1. 9.
[2] *Joh.* 3. 34.
[3] *Col.* 2. 9.
[4] *Acts* 2. 22.
[5] *Joh.* 5. 19, 30.
[6] *Joh.* 14. 10.
[7] *Joh.* 10. 36. 1 *Joh.* 4. 14.
[8] *Acts* 2. 22.
[9] *Joh.* 15. 24. *Mat.* 11. 3, 4, 5.
[1] *Joh.* 3. 1.
[2] *Luk.* 1. 32, 35.
[3] *Acts* 2. 22. *Heb.* 3. 2.
[4] *Gen.* 28. 14. *Gal.* 3. 16.
[5] *Act.* 2. 22, 36. 1 *Joh.* 2. 22.
[6] *Iſa.* 49. 5. *Iſa.* 53. 11. *Mat.* 12. 18.
[7] *Heb.* 2. 10. *Heb.* 5. 9.
[8] *Mat.* 3. 15. *Heb.* 5. 8.
[9] *Rom.* 5. 18.
* *Rom.* 5. 15.

or will have Mercy on the Sins of Men [1], or hath put them into a new ſtate of Salvation: *For as by one Man's Diſobedience many were made Sinners; ſo by the Obedience of one ſhall many be made Righteous* [2], or be put into a new Capacity of becoming Righteous, in order to Life Eternal. As God, he ſaith, was merciful to *Iſrael*, upon the account of the Love he bare to their godly and pious Fathers [3]; and was kind to *Jeruſalem* for *David*'s ſake, as well as his own [4]: So he had compaſſion on the whole World for the ſake of Chriſt, who was a moſt perfectly righteous Man, and the beſt Beloved: And therefore he doth believe, he ſays, that this ſecond, or laſt *Adam* [5] did, by his perfect Obedience, become as great and as publick a Bleſſing to the World, as the firſt *Adam* did by his Diſobedience become a Curſe [6]; ſince 'tis by means of his unſpotted Innocence, that we his Brethren do injoy the Bleſſings of Redemption; for, ſays he, the Scriptures do affirm, that it became God, *in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings* [7]: *And being made perfect, he became the Author of Eternal Salvation to them that obey him* [8].

[1] *Eph.* 4. 32.
[2] *Rom.* 5. 19.
[3] *Deut.* 4. 37.
[4] *Iſa.* 37. 35.
[5] 1 *Cor.* 15. 45.
[6] *Rom.* 5. 17. 1 *Cor.* 15. 21, 22.
[7] *Heb.* 2. 10.
[8] *Heb.* 5. 9.

He believes that our Lord Jeſus is the Son of the Higheſt, or the Son of the only true God, in a more eminent, and more peculiar ſenſe than any of thoſe others were, who alſo have been called *the Sons of God* [9]: For God in a peculiar manner did make this his Son Jeſus of the Seed, or out of the Subſtance of a Woman *; or did cauſe a Virgin to conceive him in her Womb, by his Almighty or Divine Power; and did therefore beget, or give a Being to him in a way quite different from that wherein all other Men are begotten, or do receive their Being from God, namely not by Humane, but by Divine Production; it being by God's Divine Power only, or Spirit, that his Conception was cauſed. He therefore doth declare, that Chriſt is in truth the only begotten Son of God, in reſpect of his being the only Son of God, thus born of a Virgin; even as *Adam* among Men was the only Son whom God created out of the Duſt of the Ground: it being certain, he ſays, that Chriſt and *Adam* had none for their Father but God only †; whereas every other Man hath two Fathers, namely, God the common Father of all ‖, and that Man who next God is the Secondary Cauſe of their being conceived.

[9] *Rom.* 8. 14. *Joh.* 1. 12. 1 *Joh.* 3. 1, 2.
* *Gen.* 3. 15. *Luk.* 1. 32, 35. *Gal.* 4. 4.
† *Luke* 1. 35. *Luke* 3. 38.
‖ *Eph.* 4. 6.

ceived. Moreover he ſays, that Jeſus our Lord is ſaid to be the only Son of God in reſpect of his being the only Son who did love and obey God moſt, and the only Son which God did eſteem and love beſt; for in a Scripture ſenſe, as it was in the Caſe of *Iſaac* [1], he is ſaid to be the only Son, who is the moſt dutiful Son, and the Son who is the beſt Beloved of his Father. He ſays alſo, that Chriſt is the Son of God in another ſenſe, which is peculiar to himſelf, in that he is the Firſt-born from the Dead [2], or the firſt who was ſo begotten from the Dead as to die no more [3]. Now, he ſays, that being the Firſt-born of every Creature in this ſenſe [4], he is therefore in this ſenſe the chief of them all, that ſo in all things he might have the Preeminence next unto God [5].

He believes that Chriſt, by being obedient unto Death, even the Death of the Croſs [6], did thereby finiſh the Work which the Father gave him to do [7]; and that by this his ſpotleſs Innocence, or that intire Obedience which he did thus manifeſt by this the laſt and greateſt of all his Trials, God was ſo well pleaſed, that for his ſake he did beſtow his Redeeming Grace upon all thoſe who before were included under Condemnation, upon the account of *Adam*'s Original, or firſt Sin and Tranſgreſſion [8]. He did offer up himſelf unto God upon the Altar of the Croſs, an unſpotted Sacrifice of Righteouſneſs [9]: And God for his ſake did forgive our Sin [1]. Moreover, he ſaith, that as Chriſt by dying did obtain thus ſo great a Good for us, ſo he did thereby obtain Glory alſo and Dominion for himſelf; for the Scriptures witneſs, that becauſe he became obedient unto Death, even the Death of the Croſs, therefore God did highly exalt him [2]: He for the ſuffering of Death, was crowned with Glory and Honour [3]. He ſaith therefore, that the Dominion, and Glory, and Kingdom which was given him [4], was the Reward of thoſe Sufferings which he did undergo in order to his being made perfect [5]; and therefore 'tis ſaid of him, that to this end he died, that he might be Lord both of the Dead and Living [6]: He, for the Joy that was ſet before him, indured the Croſs, and did deſpiſe the Shame [7]; becauſe he knew that it was needful for him thus to ſuffer [8], that thereby he might be worthy of this great Glory, of being made, next unto God, the Head over all things

[1] *Gen.* 22. 2, 12.
[2] *Col.* 1. 8.
[3] *Rev.* 1. 5. *Rom.* 6. 9.
[4] *Col.* 1. 15.
[5] *Col.* 1. 18. *Joh.* 10. 29. & 14. 28.
[6] *Phil.* 2. 8.
[7] *Joh.* 17. 4. & 19. 30.
[8] *Rom.* 5. 15, 18. 1 *Cor.* 15. 21, 22.
[9] *Heb.* 8. 3. *Heb.* 9. 14. *Pſal.* 4. 5. *Heb.* 13. 16.
[1] *Eph.* 4. 32.
[2] *Phil.* 2. 8, 9.
[3] *Heb.* 2. 9.
[4] *Dan.* 7. 14.
[5] *Heb.* 2. 10.
[6] *Rom.* 14. 9.
[7] *Heb.* 12. 2.
[8] *Luk.* 24. 26, 46.

things [9]. He believes therefore, that as he did become our Saviour by the Death which he ſuffered; ſo by the ſame Sufferings he did alſo become our Lord: he taſted Death for every Man [1], to the end that we might live through him, and be governed by him as a Mediatory King; in which Kingdom he ſhall reign, he ſays, till he hath put all his Enemies under his Feet [2]: and then he ſhall deliver up the Kingdom to God, even the Father, from whom he did receive it, that God may be all in all [3], in that Eternal State that ſhall afterwards follow.

[9] *Eph.* 1. 22. 1 *Cor.* 11. 3. & 15. 27.
[1] *Heb.* 2. 9.
[2] 1 *Cor.* 15. 25.
[3] 1 *Cor.* 15. 24, 27, 28.

He believes, that altho Chriſt, who is under God the Saviour and King of the World, was thus crucified through weakneſs, yet he lived again by the Power of God [4]: For God raiſed him up on the third Day, and ſhewed him openly [5], that ſo his Reſurrection, upon which the Chriſtians hope in reſpect of their own Reſurrection does depend, might be made manifeſt to many Witneſſes [6]. And he does believe that as Chriſt was thus raiſed from the Dead, by the Glory or Power of the Father [7]; ſo he afterwards did aſcend into Heaven, leading in a triumphant manner Captivity captive; and in token of the Glory unto which he had attained, did give Gifts to Men [8]. Moreover, God is ſaid to ſet him at his own right hand [9]; by which, he ſays, we are to underſtand, that God hath made him the next Perſon unto himſelf, in Dignity and Power, he being under him made Head over all things [1]; or exalted to be the chief Favourite of the only Wiſe and Living God, which to know, he ſays, is matter of great Conſolation to penitent Sinners; ſince by being thus aſſured that their Redeemer who loved them moſt dearly [2], is thus great in the favour of the Almighty, they may approach with more boldneſs the Throne of Grace, in order to obtain Mercy, and find Grace to help in time of need [3]; it being certain that now they ſhall be accepted in him the Beloved [4], who is the great and only Mediator between God and Men, even the Man Chriſt Jeſus [5], who is their Advocate with the Father [6], and who ever liveth at God's right Hand to make Interceſſion for them [7].

[4] 2 *Cor.* 13. 4.
[5] *Acts* 10. 40. & 2. 24. & 3. 26.
[6] 1 *Cor.* 15. 17, 18.
Acts 2. 32. & 10. 41.
[7] *Rom.* 6. 4. *Eph.* 1. 19, 20.
[8] *Luke* 24. 51. *Eph.* 4. 8.
[9] *Eph.* 1. 20.
[1] 1 *Cor.* 11. 3. & 15. 27. *Eph.* 1. 22.
[2] *Joh.* 20. 17. *Gal.* 2. 20.
[3] *Heb.* 4. 16.
[4] *Eph.* 1. 6.
[5] 1 *Tim.* 2. 5.
[6] 1 *Joh.* 2. 1.
[7] *Heb.* 7. 25. *Rom.* 8. 34.

He believes, that as the Heavens muſt receive Jeſus our Lord till the times of the Reſtitution of all

[1] *Acts* 3. 21. things [1], in which the Disorders of this World shall
[2] *Isa.* 66. 22. be rectified, and its State be restored to its Primitive
Eph. 3. 9. Purity, called in Scripture, God's creating by the
Col. 1. 16. Hand of Christ that New Heaven and New Earth,
2 *Pet.* 3. 13. wherein dwelleth Righteousness [2]. He believes, I say,
Isa. 65. 17, 18. that as the Heavens must receive Christ till this time
Eph. 2. 10. of the Restitution of all things, so he shall then de-
& 4. 24. scend from thence in Glory, to be the Judg both of
Psal. 51. 10. Quick and Dead [3]; it being by this Man whom God
Ezek. 18. 31. hath ordained, that he will judg the World in Righ-
Rom. 4. 17. teousness [4]: Which wonderful Work he believes God
[3] *Mat.* 25. 31. hath made him able to perform, by giving him, as he
Acts 10. 42. is said to do, all Power both in Heaven and in Earth [5];
[4] *Acts* 17. 31. that is to say, all Power needful to enable him effec-
[5] *Mat.* 28. 8. tually to discharge that Work, and those Offices to
Acts 10. 38. which he had appointed him [6]. He saith, that he
Joh. 17. 2. can of his own self do nothing but as he hears, that
[6] *Joh.* 4. 24. is to say, as he is instructed by the Father who shew-
Heb. 3. 2. eth him all things [7], or informeth him concerning
[7] *Joh.* 5. 20. every one's Case; so he judgeth [8]. Moreover this
[8] *Joh.* 5. 19, 30. *Unitarian* believes, that this Son of Man to whom God
[9] *Joh.* 5. 27. hath given Authority to execute Judgment also [9], as
well as to judg, will then give unto every one a Reward
[1] *Rev.* 22. 12. as their Work shall be [1]: For as the Father hath given
him Power over all Flesh, to give unto the Righteous
[2] *Joh.* 17. 2. Eternal Life [2], so he hath given him Power also to
punish the Wicked, when he shall be revealed from
Heaven to take Vengeance on them that know not
God, and that do not obey the Gospel of him who is
[3] 2 *Thess.* 1. 8. their Lord and Saviour [3].

He believes concerning the Holy Ghost, that it is
that Divine Gift of God, or that Power from on
[4] *Heb.* 6. 4. high [4], which in the Days of the Gospel doth, upon
Jam. 1. 17. the Prayer of Christ [5], proceed from the Father, who
Luke 24. 49. is the only, or the alone Original Fountain thereof [6]:
[5] *Joh.* 14. 16. And he believes that it was by this Spiritual Gift from
[6] *Joh.* 15. 26. the Father, that the Apostles and others were in the
& 14. 26. Primitive Times inspired, in order to teach and de-
fend the Gospel-Doctrine, since Christ hath said, that
it was not they that spake, but the Spirit of their Father
[7] *Mat.* 10. 20. *which did speak in them* [7]. And he believes that it is
also by the same Divine Power or Spirit, that the
Faithful are sanctified, it being by the renewing of
the Holy Ghost which God hath shed on them a-
[8] *Tit.* 3. 5, 6. bundantly by Jesus Christ, that they are saved [8]; for

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he believes that no Sinner is predeſtinated to live in Glory, till by or through the Spirit he do mortify the Deeds of the Body [1]; it being by means of the Sanctification of the Spirit unto Obedience and belief of the Truth, that Men do become elected Perſons [2]. And he believes, that as Chriſt did obtain by his Prayer a Promiſe of the Holy Ghoſt [3], ſo he is made by God the Diſpenſer or Beſtower of this Divine Gift unto Men, having a Power given him to beſtow it upon all Believers, as of old *Elijah* had a Power to beſtow upon *Eliſha* a double Portion of that Spirit which God had given him [4]: for as 'tis ſaid, that *it pleaſed the Father, that in him ſhould all Fulneſs dwell* [5]; ſo 'tis ſaid, that of his Fulneſs all have received [6]. When therefore the Faithful are ſaid to be able to do all things through Chriſt that ſtrengthens them [7]; he ſays, that this Strength is that Power which Believers, who are the Body of Chriſt, do receive from him their Head [8]; that is to ſay, that Power to become the Sons of God, which he as Mediator of the New Teſtament [9] hath obtained of God by his Interceſſion, and does beſtow upon them who by Faith in him are fitted to receive this ſo ſaving a Bleſſing [1]. And, he ſays, it is upon this account, that all things are ſaid to be poſſible to them that believe [2], ſince it is by Faith that they become Victors over the Luſts of this World *; it being by means of their Belief that Jeſus is the Chriſt, that they obtain that Spirit which does enable them to mortify the Deeds of the Body.

[1] *Rom.* 8. 13.
[2] 1 *Pet.* 1. 2. 2 *Theſſ.* 2. 13.
[3] *Pſal.* 4. 3. 2 *Tim.* 2. 21. 2 *Pet.* 1. 10. *Joh.* 14. 16. *Acts* 2. 33.
[4] 2 *Kings* 2. 9, 10.
[5] *Col.* 1. 19.
[6] *Joh.* 1. 16.
[7] *Phil.* 4. 13.
[8] *Eph.* 4. 15, 16.
[9] *Heb.* 9. 15.
[1] *Heb.* 7. 25.
[2] *Joh.* 1. 12. *Acts* 2. 33. *Mark* 9. 23.
* 1 *Joh.* 5. 4.

He believes, concerning the Catholick Church of Chriſt, that from the beginning of the Goſpel [3], or from the time that God put his Word into the Mouth of Chriſt [4]; which in Scripture is called, he ſays, the Word's being made Fleſh [5], or God's appointing Chriſt [6] to make known his Will to Men: he does affirm, I ſay, that there always hath been from the beginning of the Goſpel-State, and always ſhall be to the end of the World, a true Chriſtian Church, conſiſting of them who own that the Father is the only true God [7], and who believe that Jeſus of *Nazareth*, the Man which God did approve, is the true Chriſt [8]; and who are verily perſwaded, that a good Life is abſolutely neceſſary, both to the preſent and future well-being of Mankind [9]: which true Church, he ſays, being

[3] *Joh.* 1. 1. & 8. 25. & 15. 27.
[4] *Deut.* 18. 18.
[5] *Joh.* 12. 49.
[6] *Joh.* 1. 14.
[7] *Heb.* 3. 2.
[8] *Joh.* 17. 1, 3. 1 *Cor.* 8. 6. *Eph.* 4. 6.
[9] *Act.* 2. 22, 36. & 8. 5, 28. 1 *Joh.* 2. 22.
[9] 1 *Pet.* 3. 13. *Iſa.* 32. 17. *Heb.* 12. 14.

ing but a little Flock, may yet be ſometimes ſo obſcure, that the Members thereof may be unknown one to another; even as thoſe ſeven thouſand Men in *Iſrael* were unknown to *Elijah*, who had not bowed their Knees to *Baal* [1]. But he affirms, that when they who thus hold the Fundamentals of Religion, are viſible one to another, they are bound, in point of Duty, to hold Chriſtian Communion together, and love one another unfeignedly: and tho in Matters not abſolutely neceſſary to Salvation they may differ in Mind and Judgment; yet there ought not, he ſays, to be any Diviſions, or Schiſms [2] among them, who do worſhip as the only true God, that one Infinite, Eternal, and Almighty Spirit, who is the Creator and Father of all; and who honour the Crucified and Deſpiſed Jeſus as their Redeemer; and that do attribute all the Ability they have to overcome the Luſts of the World, and the Vanities of it, to that Spirit of the Father which he gives through Chriſt; it being, he ſays, from ſuch unholy Men only, as deny the only Lord God [3], the true Chriſt [4], and the Power of Godlineſs, that we are commanded to turn away [5].

[1] 1 *King.* 1. 19. & 14. 18.

[2] 1 *Joh.* 1. 7. & 3. 14. 1 *Cor.* 12. 25.

[3] *Jude* 4.

[4] 1 *Joh.* 2. 22.

[5] 2 *Tim.* 3. 5.

He believes, concerning Remiſſion of Sin, or Divine Forgiveneſs, that God will pardon them, who by true Repentance, or amendment of Life, do make themſelves fit or meet for God's Divine Grace and Mercy: for tho God be a Juſt God, and will by no means clear the Guilty, ſo long as they continue in a wicked State [6]; yet, he ſays, he is alſo a God of great Compaſſion [7], and will ſhew Mercy to them who are ſorry for, and do confeſs and forſake their Sins [8]. Nothing, he ſays, is more often promiſed in Scripture than Remiſſion and Pardon of Sin upon Repentance: And becauſe Men are commanded to forgive others, as God for Chriſt's ſake hath or will forgive them [9], therefore, he ſays, he is well aſſured that God requires of Sinners no other Satisfaction, but that they repent, or ceaſe from Evil, and learn to do well [1]. God hath ſhewed us Men, he ſays, what he doth require of us, namely, Juſtice, Mercy, and an humble Mind [2]. If God ſhould require of Men, ſays he, a Satisfaction equivalent for Sin, he could not then be ſaid to forgive, as we do forgive [3]; it being never counted Forgiveneſs among Mankind, to ſet

[6] *Exod.* 34. 7.

[7] *Pſal.* 86. 15.

[8] *Prov.* 28. 13.

[9] *Eph.* 4. 32.

[1] *Iſa.* 1. 16, 17.

[2] *Mica* 6. 8.

[3] *Mat.* 6. 12.

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an Offender free, when either himſelf, or another for him, hath given as full a Satisfaction as Juſtice could require. To forgive, he ſays, is not to inflict that Puniſhment on an Offender which his former Crimes did deſerve; and 'tis in this ſenſe, he ſays, that God is ſaid to remit or forgive the Debts or Sins of Men: for when they do repent of their former Wickedneſs, and do become in truth ſuch good and holy Perſons as God does require, he, for the ſake of Chriſt, will then freely pardon them, or not puniſh their forepaſt Offences. Man, he ſays, may part with his own Right to puniſh, without being unjuſt; and ſo may God, to whom only Divine Vengeance belongs [1], who will not caſt a Man down to Hell on the account of his former Sins, if by a change of Life and Mind he does become fit for ſo pure and holy a Place as Heaven [2]; for what State Men do now make themſelves fit for by the good uſe or abuſe of God's Grace, that ſhall hereafter be their Portion.

[1] *Heb.* 10. 30.

[2] *Ezek.* 33. 11. *Col.* 1. 12.

He believes, concerning the Reſurrection of the Dead, that all Mankind who die, ſhall live again; or that through Chriſt, whom while on Earth God did give a Power to raiſe the Dead [3], there ſhall be a Redemption of our mortal Bodies [4]; for as in *Adam* all die, even ſo in Chriſt ſhall all be made alive [5]. He believes therefore, that as by Man came Death, ſo by Man ſhall come alſo a Reſurrection from the Dead [6]: For as the Firſt *Adam* was made by God a living Soul, that ſo from him, as from a ſecond Cauſe, all who are by Humane Generation might derive their firſt Life; even ſo Chriſt the ſecond *Adam* was made, he ſays, by God's Divine Power, a quickning Spirit [7]; that ſo all Men might receive Life from him a ſecond time: and that the very ſame Body which dies ſhall live again, is evident, he ſays, becauſe the very ſame Body of Chriſt which died, did riſe again [8]. And as it thus was with the firſt Fruits of the Reſurrection, ſo ſhall it be, he ſays, with the Harveſt that ſhall follow; *For this corruptible Body of ours, muſt put on Incorruption; and this mortal, muſt put on Immortality* [9]. As Chriſt therefore was raiſed from the Dead, by the Glory, or by the Power of the Father [1], ſo he does believe, that he who raiſed up the Lord Jeſus, will alſo raiſe up all the reſt of Mankind by Jeſus [2]; through whoſe Reſurrection all Men are begotten again into a lively hope of their own Reſurrection [3].

[3] *Mat.* 28. 18. *Joh.* 11. 43. *Mat.* 11. 5.

[4] *Rom.* 8. 23. *Joh.* 5. 28, 29.

[5] 1 *Cor.* 15. 22.

[6] 1 *Cor.* 15. 21.

[7] 1 *Cor.* 15. 45. *Joh.* 5. 28.

[8] *Luke* 24. 39.

[9] 1 *Cor.* 15. 53.

[1] *Rom.* 6. 4. *Eph.* 1. 19, 20.

[2] 2 *Cor.* 4. 14.

[3] 1 *Pet.* 1. 3.

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He believes, concerning the Duration of the future State, that the Life unto which God ſhall at laſt reſtore every Perſon of Mankind by Jeſus Chriſt, will be an endleſs, or an everlaſting Life of Glory and Joy to the Righteous [1], who ſhall then be made joint Heirs with Jeſus Chriſt [2]: But on the contrary, it will be a Life of eternal Shame, and Wo, and Puniſhment to the Wicked [3]. Which, duly conſidered, is enough, he ſays, to convince the World of the abſolute Neceſſity of a truly Religious, or an upright and pious Life; for unleſs Men live now, in this the time of their Probation, ſuch ſober, righteous, and godly Lives, as thereby to obtain an Intereſt in the Mercy of God, and be fitted for the Bleſſed Society of the Saints in Light [4], they ſhall not eſcape the endleſs Vengeance of God in that future State, in which, as the Scriptures do witneſs, Tribulation and Anguiſh ſhall be for ever upon every Soul of Man who doth Evil [5]; it being juſt with God, he ſays, to debar them hereafter from the Joys of Heaven, who do now abhor the Life of Heaven: Thoſe, he ſays, who do now rebel againſt God, and who do not take pleaſure in, and delight themſelves in the Ways of God, do thereby make themſelves unfit for that Divine Preſence of God, in which Eternal Joys are only to be found [6]. But thus to be excluded from the Divine Preſence, is that, he ſays, which ſhall befal no Man who does not neglect the great Salvation: for, he ſays, 'tis evident beyond diſpute, that all Men may do what God does enable them to do; and they that will thus make uſe of the Talent that God hath given them [7], ſhall not miſs of an entrance into the Joys of their Lord [8]; for God accepts according to what a Man has [9], if ſo it be that they do not receive his Grace in vain [1]: If therefore they ſo ſet their Affections on things above, as to love and obey God with all their Hearts, that is to ſay, ſo far as God hath made them able, this Sincerity ſhall be accepted inſtead of unſinning Obedience. He ſays therefore, that tho it be not in every one's Power to be Rich and Wiſe in the World, yet 'tis in every one's Power to be Honeſt and Pious; and thoſe ſhall never miſs of Salvation that thus give diligence to make their Calling and Election ſure [2], that is to ſay, who are ſuch as love God above all things, becauſe he is the chiefeſt Good,

[1] *Rom.* 2. 7, 10. *Dan.* 12. 2, 3.
[2] *Rom.* 8. 17.
[3] *Dan.* 12. 2. 1 *Theſſ.* 1. 8.
[4] *Col.* 1. 12.
[5] *Rom.* 2. 9. *Iſa.* 33. 14.
[6] *Pſal.* 16. 11.
[7] *Mat.* 25. 15.
[8] *Mat.* 25. 21, 23.
[9] 2 *Cor.* 8. 12.
[1] 2 *Cor.* 6. 1.
[2] 2 *Pet.* 1. 10.

Good [1], and are careful in every thing to do that, and that only to others, which were their own caſe the ſame, they in reaſon would deſire others to do to them [2].

[1] *Mat.* 22. 37, 38.
[2] *Mat.* 22. 39, 40.

And thus, *Sir*, as Mr. *A. Roſs* has done in other Religions, have I given you a true Account of the Faith of Mr.——— the *Unitarian*, whoſe Religion it was your deſire thus to know; which Faith he verily believes to be true, he ſays, in the Main, or in its chief and principal Parts, becauſe 'tis a Faith built, he ſays, on the plaineſt Parts of God's Word, and does not depend on ſuch Inferences made from dark and doubtful Places as are contrary to Reaſon. For nothing can be more reaſonable, he ſays, than to believe that there is but one Firſt Perſon, who is the Father of all other Perſons; and that there cannot be more than one who is the Higheſt, or the Almighty; nor more than one who is moſt Wiſe [3]: Neither is any thing, ſays he, more reaſonable, than to pray only to this One, who is the Father of all things, in the Name of Chriſt, whom he hath ordained and appointed [4] to be the great Mediator between himſelf and us [5]: And tho it was above Reaſon, he ſays, to come to the knowledg of a *Meſſiah*, yet ſince God hath aſſured us, by Divine Revelation, that in the Seed of *Abraham* all the Families of the Earth ſhould be bleſſed; and it being declared in the Goſpel, that this Seed is Jeſus of *Nazareth*, who was a Man approved of God [6], we have all the reaſon in the World to believe it: And that this Faith of the *Unitarians*, was the Primitive Faith of the Church of Chriſt, is evident, he ſays, from the Apoſtles *Creed*, or the *Creed* ſo called, becauſe it is the moſt Antient, and does contain an Account of that Faith which was required as neceſſary unto Chriſtian Communion, in the moſt pure and unerring Ages of the Church, before it was corrupted by the Doctrine of thoſe falſe Prophets that were gone out into the World [7]: for 'tis evident, he ſays, by that *Creed*, that the moſt antient and beſt informed Chriſtians, did profeſs as the *Unitarians* now do, (who do endeavour, he ſays, to reeſtabliſh this great Truth) That they believed in none as the only true God, but the Father Almighty; nor in any other Chriſt, or only begotten Son of God, as their Lord under God, but in that Jeſus who was a Man, conceived and born of

[3] *Eph.* 4. 6. *Iſa.* 43. 10. *Luke* 1. 32. *Rom.* 16. 27.
[4] *Acts* 17. 31. *Heb.* 3. 2.
[5] 1 *Tim.* 2. 5.
[6] *Acts* 2. 22.
[7] *Mat.* 24. 24. 1 *Joh.* 4. 1. *Jude* 4. 1 *Tim.* 6. 21.

of the Virgin *Mary*, was crucified, died, and roſe again from the Dead the third Day.

But he ſays, that many in the Ages ſince Chriſt have rejected this Faith, becauſe their own corrupted Reaſon, blinded by ſuch falſe Notions as are derived from vain Philoſophy [s], could not underſtand how it was poſſible for a Man, as the Crucified Jeſus was, who was the Son of *David*, the Son of *Abraham* [t], to be the Saviour or Reconciler of the World; for they thought, but without Warrant, he ſays, from Scripture, that it was not in the Power of God to ſanctify and appoint unto, or fit and qualify a Man for ſo great a Work: But he ſays, that tho this thing ſeem impoſſible to Men, yet it is poſſible with God *, who is Almighty, and does whatſoever pleaſeth him, both in Heaven and in Earth †; who as he is a God of Truth, can doubtleſs make good that gracious Promiſe of his, that *the Seed of the Woman ſhould bruiſe the Serpent's Head* ‖. And tho, he ſays, many are now evilly ſpoken of for thus believing, yet he is certain that a time is coming, in which their Doctrine ſhall be declared to be the Truth, in the approaching Kingdom of Chriſt, wherein all the Parts of his Divine Religion ſhall be reſcued out of the Chains of Error, and be reſtored to its firſt and Primitive Purity.

[s] *Col.* 2. 8.

[t] *Act.* 2. 22, 36. *Mat.* 1. 1.

* *Luke* 18. 27. *Acts* 13. 23.

† *Pſal.* 135. 6.

‖ *Gen.* 3. 15.

SIR, I reſt,

Yours to command.

FINIS.